

UNDERSTANDING MAGGID - A biblical Perspective
[revised 5769]

**Expression of Gratitude
or
Recogniton of Destiny**

What are we supposed to 'remember' at the Seder:

- 1) How God took us **out of Egypt** – [miracles etc.]
Or
- 2) How we were **once slaves in Egypt**, but God saved us

Sounds like the same mitzvah?

If you study Chumash carefully, you'll immediately notice how they are two very different commandments; one that applies specifically to the Seder night, while the other applies all year long.

In the following shiur, as we discuss how we fulfill the mitzvah of MAGID, we will show how this distinction can help us appreciate the mtizvot of the Seder.

[The following shiur, on the Biblical source for Magid, is the first in a series of three shiurim on the Haggada. The second shiur will discuss how we [don't] tell the story in MAGID, while the third will be an in depth discussion of its various sections.

Part One: THE SOURCE FOR MAGGID in Parshat Bo

Ask most anyone, what's the source for our Biblical obligation to recite MAGID; they'll answer: "ve-higadta le-bincha...".

That answer, even though correct, is far from complete; for it is impossible to understand that pasuk (Shmot13:8), without studying its context in Parshat Bo.

We begin our shiur by doing just that, i.e. by quoting that **entire** commandment – as described in Shmot 13:3-8.

ג ויאמר משה אל-העם, זכור את-היום הזה אשר יצאתם
ממצרים מבית עבדים, כי בחזק יד, הוציא יהוה אתכם
מזה; ולא יאכל, חמץ. ד היום, אתם יצאים, בחדש,
האביב. ה והיה כי-יביאך יהוה אל-ארץ הכנעני והחתי
והאמרי והחוי והיבوسی, אשר נשבע לאבותיך לתת לך, ארץ
זבת חלב, ודבש; ועבדת את-העבודה הזאת, בחדש הזה.
ו שבעת ימים, תאכל מצת; וביום, השביעי, חג, ליהוה.
ז מצות, יאכל, את, שבעת הימים; ולא-יראה לך חמץ,
ולא-יראה לך שאר--בכל-גבלך. ח והגדת לבנך ביום
ההוא לאמר: בעבור זה, עשה יהוה לי, בצאתי, ממצרים.

"And Moshe told the people - Remember this day that you left Egypt, from the House of Slavery, for God has taken you out with a strong hand, AND no chametz shall not be eaten. Today you are leaving in the month of the spring. [Therefore], when you come to the land of Israel... you shall keep this practice in this month: Eat matza for 7 days, and on the 7th day a holiday... Matzot must be eaten during these seven days and no chametz or leaven can be seen..." And you must TELL your son on THAT day, saying: for the sake of this - God did for me when he took me out of Egypt" (Shmot 13:3-8)

As you review these psukim, notice that they include what

appears to be many commandments; e.g. to remember the day you left Egypt; NOT to eat "chametz"; to eat matza for seven days; not to see chametz, and to tell 'something' to your children on 'that' day, etc. [Pay attention to this 'intentional' ambiguity.]

To appreciate how these various commandments are not only related to one another, but could even be understood as one commandment; we must first consider WHEN they were first given by Moshe to Bnei Yisrael.

MATZA FOR 'BREAKFAST'

Recall how Bnei Yisrael were in quite a rush when they left Egypt. Immediately after the Tenth Plague struck, the Egyptians had rushed them out to go worship their God in the desert. They were in such a hurry to leave, that they didn't even have time to bake their dough properly as bread (see 12:33-34); so instead they baked their dough as 'matza' on the next day, when they set up camp in Succot (see 12:37-39).

It was only after experiencing this 'matza only - for breakfast & dinner' predicament, that Bnei Yisrael receive the above command from Moshe Rabeinu. With this backdrop, let's try to understand its opening line:

"And Moshe told the people - Remember this day that you left Egypt, from the House of Slavery, for God has taken you out with a strong hand, AND no chametz shall not be eaten" (Shmot 13:3)

From this pasuk alone, this seems to be **TWO** separate commands – (1) to 'remember' the day of the Exodus, **and** (2) not to eat "chametz". However, from the psukim that follow (that we will now quote), it becomes quite clear that these comprise simply **ONE** commandment - to be kept once a year:

"Today you are leaving in the month of the spring. [Therefore], when you come to the land of Israel... you shall keep **this 'avoda'** [practice/ service/ ritual?] in this month: Eat matza for seven days, and on the 7th day a holiday... Matzot [alone] must be eaten during these seven days and no chametz or leaven can be seen..." (see Shmot 13:4-7)

As you review these psukim, note how they explain the opening line (13:3) as **one** commandment - i.e. the manner by which Bnei Yisrael will 'remember' the day of the Exodus – will be **by eating only matza, and by not eating any chametz** – for seven days. This mitzvah will be kept once a year in the spring; on the anniversary of that event:

It is only because this generation had just shared this common experience of eating matza (and **ONLY** matza) on their journey from Egypt to the desert - that eating matza a year later in the spring would remind them of how they left Egypt.

However, this association would only come natural to **this** generation - but, for **future generations** (who did not experience these events), eating matza for seven days would not remind them of anything (UNLESS they knew that story). Therefore – the final pasuk of this commandment ties everything together:

"ve-HIGGADETA le-bincha ba-yom HA-HU leimor" – And you must TELL your son on THAT day, saying: BA'AVUR ZEH - for the sake of this - ASA Hashem li BE-TZEITI mi-MITZRAYIM - God did for me when he took me out of Egypt" (see Shmot 13:8).

This is the very pasuk that everyone quotes as the source for MAGID – but now it becomes quite evident why. The primary mitzvah is to 'Remember the day that you left Egypt – by eating matza'; but this commandment is only meaningful for future generations - if we explain the historical connection to the next generation; by telling the story of the Exodus to 'our children' (as they wonder why there is only matza to eat for seven days).

In light of this background, let's study this last pasuk (13:8) once again, in an attempt to understand its various ambiguities, as highlighted in our above transliteration.

YACHOL M'ROSH CHODESH

Let's begin with the phrase "ha'yom ha'hu" [And you shall tell your children on THAT DAY] - as it also happens to be a discussion in the Haggada itself:

Based on its context (from 13:3-6) 'that day' could be understood in several ways. Because the previous psukim (13:4-5) clearly emphasize this 'month of spring' [chodesh ha'viv], 'that day' may refer to the first day of Nisan [which is the "hava amina" of "yachol m'rosh chodesh"].

However, based on 13:6-7, it seems more likely that this phrase refers to 'THAT day' that you left Egypt, or 'THAT day' when you begin eating only matza (i.e. the 15th of Nisan).

[Whether this refers to 'day time' or 'the evening' of the 15th will be discussed in our detailed study of MAGID.]

If 'that day' indeed refers to the day we are eating matza, then the word 'zeh' must refer to the matza that we must eat for seven days (again based on its context - from 13:6-7).

[See also Ibn Ezra's commentary to 13:5-6.]

Rashi argues, that "zeh" refers not only to the matza, but also the Korban Pesach, for he understands that the phrase "ha'avoda ha'zot" in 13:5 refers to the "korban Pesach" (see Rashi 13:5, based on 12:24-27). If that interpretation is correct, then "zeh" may refer as well to the Korban Pesach – which was eaten together with matza and maror.

RABAN GAMLIEL -

If we follow Rashi's interpretation, then this pasuk seems to reflect precisely Raban Gamliel's opinion in the Mishna - that we quote at the end of MAGID:

"Anyone who doesn't say [explain] these three things on Pesach did not fulfill their obligation [of "v'higadta l'bincha..."] – pesach, matza, & maror." [Mishnayot Pesachim 10:5]

According to Raban Gamliel, this pasuk implies that we must explain to our children the connection between these mitzvot and the story of the Exodus; otherwise, eating matza would not accomplish the goal of 'remembering the Exodus'.

In light of this, let's see how this affects our understanding of the second half of this pasuk.

BA'AVUR: BECAUSE – OR - FOR THE SAKE OF...

The phrase "ba'avur zeh", which introduces what we must tell our children, is quite difficult to translate, for there appears to be some key words missing from this pasuk. Let's highlight these ambiguities in the following quote:

"We must tell our children on that day saying: BA'AVUR [because of/ for the sake of?] - this [matza?] God did for me [these miracles?] - when I left Egypt." (see Shmot 13:8)

Indeed, this commandment instructs us to 'remember' this day by telling something to our children; however, it is not very clear what the Torah wants us to explain.

There are two possible directions of interpretation. Either we must explain to our children:

- **Why God took us out of Egypt** - i.e. to eat matza! -
- Or,
- **Why we eat matza** - because God took us out of Egypt!

Even though we are most familiar with the latter reason, the first interpretation seems to be the simple meaning of the pasuk. As you'd expect, the classical commentators argue in this regard.

Ramban (on 13:8) explains (as most of us understand this pasuk), that we eat matza to remember HOW God took us out of Egypt. However Rashi (and Ibn Ezra) disagree!

In his commentary, Ibn Ezra explains - that we are commanded to explain to our children that God took us out of Egypt IN ORDER that we can eat matza; implying that God intentionally placed Bnei Yisrael in slavery in order to redeem them - so that we would keep His mitzvot!

Rashi provides a very similar explanation, but widens its scope by stating that God took us out of Egypt in order that we

would keep ALL of His mitzvot, such as pesach matza & maror. [Chizkuni offers a similar explanation, with a slightly different twist - i.e. in the ZCHUT (in merit) for our readiness to perform the mitzvot of pesach matza & maror for all generations - God redeemed us from Egypt.]

So which explanation makes more sense?

We posit that both are correct – and that may be the very purpose of the Torah's ambiguity in this pasuk – as it should be interpreted in both manners!

To explain why, we shall show how:

Ramban's approach is "**pshuto shel mikra**"

- the simple meaning of the text,

while Rashi's approach is "**pshuto shel Torah**"

– reflecting an underlying theme of the Bible!

We shall also show how:

Ramban's approach focuses on '**expression of gratitude**'

The need to thank God for taking us out of Egypt.

while Rashi's approach focuses on '**recognition of destiny**'

Our need to understand the purpose of that redemption.

Let's explain.

Based on the first part of our shiur, Ramban's interpretation makes the most sense – for he explains that we must explain to our children that we are eating matza to remember how God took us out of Egypt in a miraculous manner. As 13:3 is one command – to remember how God took us out of Egypt by eating matza- we must explain to our children why eating matza reminds us of those events.

We refer to this as "pshuto shel mikra", for it explains not only the flow of psukim in 13:3-8, but also the reason why the Torah went out of its way in chapter twelve to explain how Bnei Yisrael took their dough on their shoulders when they were rushed out of Egypt, and how they baked it as matzot in Succot.

If so, then this mitzvah would fall under the category of "hakarat ha'tov" – **expression of gratitude**; as we must be thankful to God for taking us out of Egypt and granting us our freedom from slavery. As we must be eternally thankful to God for our freedom, we must remember these events on a yearly basis, and eating matza will help remind us of the miraculous nature of those events.

[Note how make specifically this point in the opening section of Magid when we recite the "avadim ha'yinu" paragraph.

However, according to Rashi and Ibn Ezra's understanding of this pasuk (13:8), the primary mitzvah at the Seder should be not be only to explain to our children **what** happened, but also **why** it happened.

In other words, we are not simply telling the story as an expression of our gratitude; but rather in '**recognition of our destiny**'. We must teach our children that there was a purpose in our redemption; not only to be free from slavery, but more so to enable us to serve God – by keeping His mitzvot all year long.

So what causes Rashi and Ibn Ezra to explain these psukim in a different manner?

The answer that we will now suggest we refer to as "pshuto shel Torah" –for it reflects an underlying theme that emerges when one studies (and ties together) the books of Breishit, Shmot and Devarim.

"BARUCH SHOMER HAVTACHATO"

Let's begin with the very paragraph in MAGID that seems to reflect the theme of "hakarat ha-tov" – expression of gratitude, where we thank God for keeping His promise to Avraham Avinu:

"Baruch shomer havtachato... - Blessed is He who keeps His promise [of redemption] to Am Yisrael, for God had calculated the end [time for redemption] as He had promised Avraham Avinu at brit bein ha-btarim. As God stated: 'Know very well that your offspring will be **strangers in a foreign land** which will **oppress and enslave them** for four hundred years. But that nation who will oppress them I will judge, and afterward they will go out with great wealth"

[See Breishit 15:13-18].

in Egypt. (See Seforno's intro to Sefer Shmot and his commentary on Shmot 1:13.) .]

In this statement, we thank God for keeping His promise to Avraham Avinu, at "brit bein ha-btarim", to ultimately redeem Bnei Yisrael from their affliction, after some four hundred years.

However, if there was wise-guy [or 'chutpedik' son] at the table, he could ask a very good [but 'cynical'] question:

Why should we thank God for keeping His promise to take us out of Egypt, after all - it was He who also promised to put us into slavery in the first place!

To answer that question, one must consider to numerous commandments found later on in Chumash – that include a 'gentle reminder' about the fact that we (as a nation) were once slaves (or strangers) in the Land of Egypt. For example:

- Shmot 22:20 & 23:9 (note also the type of mitzvot recorded between these two psukim)
- Note especially "v'atem y'datem et nefesh ha'ger" in Shmot 23:9.
- Devarim 10:12-20 (noting same phrase as Shmot 22:20)
- Vayikra 19:33-36 (concluding "Kdoshim tihiyu!")
- Vayikra 20:26! and 25:55! (note the context of Vayikra 25:35-55, noting especially 25:38.)
- Devarim 5:12-15 (shabbos is to allow our servants a chance to rest as well - v'zacharta ki eved hayita...")
- Devarim 15:12-15, in regard to gifts for an "eved ivri"
- Devarim 16:11-12, in regard to "simchat yom tov"
- Devarim 24:17-18, noting context from 23:16 thru 24:18
- Devarim 24:19-22, continuing same point as above
- Note as well concluding psukim in Devarim 25:13-16

Based on these numerous references to 'remember our slavery' – it can't be that it was only 'by chance' that we endured such hardship in Egypt; rather, it appears that there was some educational purpose for this historical process of slavery, followed by a miraculous redemption.

[See concept of "kur ha'barzel" – a smelting furnace (that strengthens the metal) - and its context in Devarim 4:20.]

This assumption may be what leads to Rashi & Ibn Ezra's understanding of our obligation to 'tell the story of the Exodus' – for it stems not only from our need to remember **what** happened, but more so - from our need to remember **why** it happened. In essence, we are thanking God for both putting us into slavery **and** for taking us out; or in essence - we thank God for our very relationship with Him, and its purpose - as we must recognize the goal of that process and the purpose of that relationship..

As this purpose is eternal, so too the need to remind ourselves on a yearly basis of the key events through which that process began.

To complement this thought, we will show how this same theme may relate as well to the very purpose of God's first covenant with Avraham Avinu - "brit bein ha'btarim".

ETHICS & the EXODUS -

Recall that when God first chose Avraham Avinu in Parshat Lech Lecha (see Breishit 12:1-7), He informed him that he would become a great nation and that his offspring would inherit the land. However, only a short time later (in chapter 15), God qualifies that promise by informing Avraham Avinu (at brit bein ha'btarim) that there would be a need for his offspring to become enslaved by another nation BEFORE becoming (and possibly in order to become) God's special nation (see Breishit 15:1-18).

Even though some commentators understand this 'bondage' as a punishment for something that Avraham may have done wrong (see Maharal - Gevurot Hashem); nonetheless, the simple pshat of Breishit chapter 15 is that this covenant was part of God's original plan. This begs for an explanation concerning why this framework of 'slavery' was a necessary part of this process.

[We should note that according to Seforno (based on Yechezkel 20:1-10), even though God forecasted our slavery, it didn't have to be so severe. Its severity, he explains, was in punishment for Bnei Yisrael's poor behavior

The answer lies in the numerous mitzvot (noted above) given to Bnei Yisrael at Har Sinai at Matan Torah – that include the special 'reminder' of "v'zacharta ki eved ha'yita b'erezt Mitzraim" - to Remember that you were once a SLAVE [or STRANGER] in Egypt. Just about every time we find this phrase, it is not a 'stand alone' mitzvah, but rather as an additional comment following a law concerning the proper treatment of the 'less-fortunate' - i.e. it serves as an extra incentive to keep some of the most very basic ethical laws of the Torah.

To prove this, simply review the that list of sources in your Chumash, paying careful attention to when and how this phrase is presented, noting both its topic and context:

REMEMBER WHAT THEY DID TO YOU

In light of these sources (a 'must read' for those not familiar with these psukim), it becomes clear that part of God's master plan (in the need for our enslavement to Egypt before becoming a nation) was to 'sensitize' us, both as individuals and as a nation, to care for the needs of the oppressed and downtrodden.

God is angered when any nation takes advantage of its vulnerable population (see story of Sodom in Breishit chapters 18-19, noting especially 18:17-21!). In our shiurim on Sefer Breishit, we suggested that this may have been one of the underlying reasons for God's choice of a special nation, a nation that will 'make a Name for God', by setting an example in the eyes of these nations, of ideal manner of how a nation should treat its lower classes, and be sensitive to the needs of its strangers and downtrodden. [Note also Yeshayahu 42:5-6!]

As Am Yisrael is chosen to become God's model nation (see Devarim 4:5-8), these laws reflect a higher standard, to serve as a shining example for other nations to learn from. Note as well how the opening laws of Parshat Mishpatim (which immediately followed the Ten Commandments), begin with special laws for how to treat our own slaves, whether they be Jewish (see Shmot 21:1-11) on non Jewish (see 21:20 & 21:26-27). [Not to mention the laws that follow in 22:20 thru 23:9.]

This 'national history' - the collective experience of being taken advantage of by a tyrant nation - would help teach Bnei Yisrael what 'not to do' when they form their own nation, after leaving Egypt.

As anyone who is familiar with the prophecies of Yeshayahu and Yirmiyahu (and just about all of the Neviim Acharonim) knows, it was this lack of this sensitivity to the poor and needy that becomes the primary reason behind God's decision to exile Israel from their land, and destroy the Bet Ha'Mikdash.

A YEARLY 'RE-SENSITIZER'

Let's return to the very pasuk from which we learn our obligation to tell the story at MAGID - "v'higadta l'bincha... ba'avur zeh asa Hashem li b'tzeiti m'Mitzraim". If we follow the interpretation of Rashi & Ibn Ezra, then this pasuk is commanding us that we explain to our children that God took us out of Egypt in order that we can fulfill His commandments. Or in essence, God orchestrated all the events forecasted in "brit bein ha'btarim" to help us become that nation.

This also explains the logical connection between the once a year mitzvah to eat matza – to 're-live' that experience – to feel as though it was your were there [see "bchol dor v'dor" paragraph in Maggid], and the daily commandment to remember the Exodus. As Sefer Devarim explains:

"Observe the spring month and offer a Pesach to God.. You shall not eat any chametz with it, [instead] eat only matza for those seven days , the bread [that reminds us] of our affliction – for you were rushed out of Egypt – IN ORDER that you remember this day that you left Egypt ALL THE DAYS OF YOUR LIVES... [see Devarim 16:1-4]

Sefer Devarim is quite explicit, that by eating matza for seven days, once a year – we will remember the events of the Exodus

every day during the remainder of the year. However, that memory should affect our daily behavior –as emphasized numerous times in Sefer Devarim.

[See also ben Zoma's drasha that we quote in Magid.]

THE DAILY MITZVA

Finally, the very pasuk that Chazal chose that we must recite twice a day to 'remember' the Exodus on a daily basis may allude as well to this very same point:

"I am the Lord your God who took you out of Egypt **IN ORDER to be your God...**" (see Bamidbar 15:41)

In other words, God took us out of an Egypt **in order** that He become our God. Our deeper understanding of the purpose of those events can serve as a guide and a reminder to assure that we act in the manner that we assure that we will indeed become God's model nation. -- In the words of Chazal

"ein l'cha ben choriin ele mi sh'osek b'Torah" - 'Who is considered free - one who can dedicate his life to keeping God's laws.'

In summary, when we thank God for taking us out of Egypt, we must also remember that one of the reasons for why He put us there - was to sensitize us towards the needs of the oppressed. Should we not internalize that message, the numerous "tochachot" of the Bible warn that God may find it necessary to 'teach us the hard way' once again (see Devarim 28:58-68 and Yirmiyahu 34:8-22).

In this manner, the once a year mitzvah to 'tell the story', and the daily reminder to 'remember our slavery' both stem from the same Biblical theme.

As such, the seder becomes a time not only for: **'thanking'** God for our freedom; but also a time for: **'thinking'** about why He took us out

chag sameiach,
menachem

FOR FURTHER IYUN

A. MAGID & SEFER DEVARIM

For those of you familiar with our Intro shiur to Sefer Devarim (i.e. in regard to the structure of the main speech), it will be easier to appreciate why the Haggada begins its answer to the "ma nishtana" with "avadim hayinu...". [Or basically, Shmuel's opinion for "matchilim b'gnut" in the tenth perek of Mesechet Psachim/ see 116a.]

Recall how that speech began in chapter 5, where Moshe Rabeinu introduces the laws [the "chukim upmishpatim"] by explaining how they part of the covenant that God had made with Am Yisrael at Har Sinal; while the laws themselves began with the famous psukim of Shema Yisrael that begin in 6:4.

In that context, the question in 6:20 concerns the inevitable question of children relating to the very purpose for keeping all of these laws, while the phrase "avadim hayinu" (see 6:21) is only the first line of a four line answer to our children, that explains why God chose us, and why we are obligated to keep all of His laws (see 6:20-25).

Hence, it is not by chance that the Haggada uses specifically this pasuk to explain why we are obligated to 'tell the story of the Exodus' every year, as that very pasuk begins the Torah's explanation for why we are obligated to keep all of God's laws.

Note as well how the pasuk of "v'otanu hotzi m'sham **Imaan. [for the purpose of]...**" (see 6:22-23) is quoted at the end of MAGID in the "bchol dor v'dor" section - and not by chance!

Recall as well how the final mitzvot of this lengthy speech are found in chapter 26, namely "mikra bikkurim" and "viddui maasrot".

In light of our study of Sefer Devarim and the sources in Sefer Shmot for Maggid (relating to how the experience in Egypt served to sensitize the nation - to act properly once they become

sovereign in their own land), one can suggest an additional reason for why Chazal chose Mikra Bikurim - from Devarim chapter 26 - as the official 'formula' by which we tell the story. Note not only how the declaration in 26:5-9 constitutes a thanksgiving to God for His fulfillment of brit bein ha'b'tarim, but notice also the closing line in 26:11, where once again we are called upon to be sure that the stranger and Levite share in our happiness (for they have no Land of their own, and hence not able to bring their own first fruits).

It should also not surprise us that the next law, "viddui maasrot" at the end of every three years, emphasizes this very same theme. Simply read its opening statement in 26:12-13, focusing on the need of the farmer to give the necessary tithes to the poor and needy, the orphans, widows, and strangers. Only afterwards does he have the ethical 'right' to pray to God that He should continue to bless the land and its produce - see 26:15! This law forms a beautiful conclusion for many of the earlier laws in the main speech of Sefer Devarim, again a set of laws originally given to Bnei Yisrael at Har Sinai (see Devarim 5:28).

B. AVADIM HAYINU & SEFER DEVARIM

Recall from our study of Sefer Devarim how Moshe Rabeinu delivers a lengthy speech (chapters 5 thru 26), in which he reviews the numerous laws that Bnei Yisrael must observe once they enter the land (see Devarim 5:1, 5:28, 6:1 etc.). As part of his introductory remarks concerning those mitzvot - Moshe states as follows:

"Should [or when] your child will ask - What [obligates us] to keep these laws and statutes and commandments that God our Lord has commanded? - And you shall tell him - AVADIM HAYINU le-Pharaoh be-Mitzrayim... - We were once slaves to Pharaoh in Egypt, but God brought us out with a mighty hand..."

(See Devarim 6:20-21, and its context.)

In other words, Sefer Devarim used the phrase 'avadim hayinu' to introduce its explanation for why Bnei Yisrael are obligated to keep ALL of the mitzvot.

But when we continue to read that explanation in Sefer Devarim, we find the reason **WHY** God took them out:

"ve-otanu hotzi mi-sham, lema'an havi otanu el ha-aretz..."

And God took us out **in order** to bring us to the Land that He swore unto our fathers [=brit avot].

And the LORD commanded us to do all these laws, to fear the LORD our God, for our good...

And it shall be the just thing to do, if we observe to do all these commandments before the LORD our God, as He hath commanded us." [See Devarim 6:22-25.]

Here again, we find that the Torah states explicitly that God took us out of Egypt for a purpose - i.e. **in order** to inherit the Land and to serve God by keeping His laws.

This statement supports Rashi & Ibn Ezra's interpretation of the pasuk 'ba'avur zeh...' (as we discussed earlier in this shiur), that we are to explain to our children that God took us out of (and put us into) Egypt, in order that we keep His mitzvot.

Therefore, it is very meaningful that the Haggada chose specifically this pasuk of 'avadim hayinu' to introduce its discussion of WHY we are obligated to tell the story of Yetziat Mitzrayim on this special evening.

In fact, one could suggest that this may have been the underlying reasoning behind Shmuel's opinion (in Pesachim 116a). By stating that we begin the story with the pasuk of 'avadim hayinu', Shmuel is simply stating that before we tell the story, we must explain the reason for this obligation - just as we do in MAGGID!

Note as well how the pasuk of "v'otanu hotzi m'sham **Imaan. [for the purpose of]...**" (see 6:22-23) is quoted at the end of MAGID in the "bchol dor v'dor" section - and not by chance!